

ZION'S HERALD.

PUBLISHED BY

BOSTON WESLEYAN ASSOCIATION,
26 Bromfield Street, Boston,
A. S. WEED, AGENT.BRADFORD K. PEIRCE, Editor.
EDWARD A. MANNING, Assistant.¹²⁷ All stationed preachers in the Methodist
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THE INFALLIBLE.

BY ELEANOR S. DEANE.

If it be still true that human love fails never,
But still abides, through doubt and wrongThat age ne'er chills, nor rival steals for
ever,What is the love that's symbolized by the
cross?True love, the truest, sometimes sadly
fallethTo know what aids to give—what gifts
bestow;Nor can it often half divine what aileth
The sometimes saddened heart it loveth so,The truest love, being earthly, hardly brook-
eth

To have its tokens fondly misunderstood;

And yet, being earthly, blindly overlooketh
Some sweetest sign in one most pure and
good.It is not so with him who, for love, carried
The cross of anguish up the dolorous
steep;Who, scorned by those He came to save,
ne'er tarried

In all that way, save but to heal or weep.

He knoweth well what antidote is wanted
By the sick soul for all her wounds and
woes;And gives His love to fill the void that's
haunted

By fruitless longings, and beset with woes.

He knows her ignorance that misconceivev-
ethThe love that probes her wounds to make
her whole,Till, health restored, her Healer she believ-
eth,

And yields her all to love's divine control.

The faintest sign He fails not to discover,
Of the world-captivated soul's return;He watcheth, waiting till she knows her
Lover,Then binds her, past all wandering, for
His own.And neither life nor death, the dark of
nature,

Angel power, princely beauty, below, above,

Nor height, nor depth, nor any other
creature?Shall "separate" the soul from Jesus'
love.

MAURICE IN VACATION.

BY PROF. GEORGE PRENTICE.

Frederick Denison Maurice, whose recent death has recalled him to the public mind, was a rare man. How wide the range of his sympathies was, may be gathered from the mere names of some of his friends: Coleridge, Stirling, Mill, Carlyle and Tennyson. He had an unusual magnetism, which swayed the hearts of all about him. From the way in which those who knew him speak of him, it is easy to divine how warmly he was beloved. Shy and dainty Tennyson has proclaimed his affection for Maurice in the well-known invitation, "Come to the Isle of Wight." There is a hearty and cordial tone in the bard's solicitation of his friend's presence, which finds its full expression in the closing words: —

"Pay one visit here,

For those are few we hold as dear;

Nor pay but one, but come for many

And many and many a happy year."

Maurice was godfather to the poet's son, and so genial in temper as to merit the lines: —

"Your presence will be sun in winter,

Making the little one leap for joy."

It seems the two friends were wont, a score of years ago, to talk over politics, and guess at the future of the world. But Maurice had a trick of turning the conversation to more Christian and profitable themes—themes "dear to the man who is dear to God." These subjects were: —

"How best to help the slender store;

How mend the dwellings of the poor;

How gain in life, as life advances,

Valor and charity more and more!"

This certainly is an alluring picture. The work of Maurice was worthy of the time, strength and genius he gave to it. No doubt he did not do all he had hoped to do, and went to his grave with a sense that his life was baffled and incomplete. However much he and others might do in England for the poor, more remained to be done. He

ZION'S HERALD

BOSTON, THURSDAY, APRIL 23, 1874.

No. 17.

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ADVERTISING RATES.

First Insertion (Agate matter), per page	25 cts
Each continued insertion	" " 20 "
Three months, 15 insertions	" 16 "
Six months, 26 " " " 15 "	
Twelve months, 52 " " " 14 "	
Business Notices	" 35 "
Heading	" 50 "

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MISCELLANEOUS.

THE PRESIDING ELDERS AND THE JUNIOR PREACHERS.

BY REV. S. W. COGGESHALL, D. D.

At the session of the New England Conference held in Webster, Mass., June 4, 1834, Bishop Hedding presiding, I was examined for Deacon's orders by Dr. Fisk, Joseph A. Merrill and H. White—a board of examiners that would be very formidable now. There was then no Plan of Study, no Course of Reading, even, recommended; no set of questions to be asked; and we did not know upon what we were to be examined, except theology. We were also taken, "one at a time," by the committee, and each one had to stand the whole force of the drill. At that time Dr. Fisk was the best scholar, J. A. Merrill was the best metaphysician, and H. H. White, perhaps, the best preacher in New England Methodism. I have never since seen such a board of examiners. But they were kindly.

The next day, the subject of ministerial education being up, Dr. Fisk formulated this statement: "The Presiding Elders are the professors in our great itinerant college." Wilbraham had then been open ten years, the Wesleyan University three years; thirteen years were to pass away before the school at Concord, N. H., should be started, and a whole generation was to pass away before it was to be removed to Boston, and fairly started on its career of efficient usefulness.

The common, off-hand utterances of really great men—great and original thinkers, unconsciously to themselves, sometimes are crystallized into formulas, never to die. So of this apparent casual utterance of Dr. Fisk. I shall never forget it; I seem now to see him, standing, as he did, in front of the altar, at the right hand of the Bishop. I was then a very young man of 23 only, and did not fully comprehend the import of his mighty and suggestive words. But forty years' itinerant experience, observation, and study have since opened to me their vast meaning. Indeed, the great educator did not fully understand them himself. He spoke wiser than he knew. At least, he did not, and neither could he fully understand their application. But fifty years had then passed away, since the organization of the Church in Baltimore in 1784; and the vast and comprehensive plans of the statesmenlike Asbury had but just begun to unfold themselves.

From the General Minutes before me, I learn that there are 1,408 "trial" in our Conferences, while there are probably upwards of 1,000 more who are deacons of the first and second "class," and candidates for the elders' orders, making a theological school of at least 2,500 students. Five hundred and sixty recruits were added the past year—rather a less number than a few of the preceding years. But we plainly see that it will presently require a thousand annually to recruit our ranks. It is eighty-seven years since Cokesbury College was opened, and nearly three generations of laboring and suffering itinerants have passed away, and yet the General Conference has not yet done the first thing, except the Education Fund of \$100,000, which has just gone into operation. Whatever has been done, has been done by individual enterprise and liberality, or by annual Conferences; and this, often, amid opposition, neglect, or indifference. The Universalists, with 27,709 members, assist 35 theological students from funds of their Convention, at a cost of \$6,000—upwards of \$170 to each, and which is more than our General Conference has yet done, backed up by nearly 1,500,000 members. As Dr. W. F. Warren said, not long since, with a terrible truthfulness, "we have not yet an institution in which Martin Luther or John Wesley could have been educated!" Men are the cheapest possible units.

In our academies and colleges, built and endowed with the money of our people, a candidate for the ministry, however promising, has to pay his own way, like any sinner. If he is able to do it, in any way, with help or otherwise, let him do it. If not, let him go down. And in our theological schools they are furnished with rooms and tuition; nought else. If they can go through, well and good; if not, let them fail, as hundreds have done, and must yet do.

But what has the General Conference done? It has merely "ordered" a course of study, extending through four years, and has also "ordered" committees to examine the candidates at the Conferences at the close of each year's course of study; nought more. It provides neither lectures nor instructors. If, while also performing the duties of pastor and preacher, and perhaps, also, competing with highly educated and well-trained men, the candidate is both able to find books and to find time for their study, and to fit himself for his examinations, perhaps a salary of \$300 or \$500 a year, well and good. If not, "he must be dropped," or "put back on trial."

Now, as the mass of these men are not from our schools, and neither can be for a long time to come, if ever, but are still, as they have ever been, from the plough, the workshop, the counting-room, the ship and the fishing-boat, like some illustrious predecessors that we wot off, as well as, for very obvious reasons, from some of our poorest families, Dr. Fisk's statement comes in with a mighty force. The Presiding Elders must educate—must effectually assist these young men in their important studies, or they must ultimately fail, as I have seen multitudes do for the past forty years. The Pre-

siding Elders themselves must be men of learning and culture, in full sympathy with these young men, and able and willing to aid them; or many will fail, as in the past, and "the laborers" be too "few" for the mighty "harvest."

ORANGE SCOTT.

BY REV. A. D. SARGEANT.

A mistake occurred in Dr. Lee's article on O. Scott and Bishop Hedding, published in a late *Zion's Herald*, which should be corrected, for the sake of both the men in question. The mistake was in indicating that the Bishop charged Brother Scott with immorality, which was not correct. The charges were, 1st, want of Christian sincerity; 2d, using Bishop Hedding and other Bishops in an unbrotherly and disrespectful manner, unbecoming a Methodist preacher; 3d, giving incorrect information, injurious to me, to his associates in the committee of the Lynn Convention.

Immorality made no part of the charges against Brother Scott. The Conference did not sustain either of the charges, but did sustain a specification under the second charge, which was, "frequently mentioning our (the Bishops') names, or otherwise referring to us in a coarse and disrespectful manner, and that since our settlement at Nantucket." Here was an inconsistent action on the part of the Conference. It will be seen by the charges, that crime was not in the bill, but only certain improprieties which, in the mind of the Bishop, ought to be corrected if possible. The article in question says, "the arraignment grew out of (his Scott's) anti-slavery views." Rather, it might have been said, it grew out of his great zeal in the anti-slavery cause, which led him to say things that he acknowledged to be wrong.

Bishop Hedding once said that Brother Scott was a very easy man to settle a difficulty with, for he would always acknowledge a wrong when made apparent. The difference between the two men on slavery was simply this: O. Scott took the ground that slavery was necessarily sin, under all possible circumstances. The Bishop's position was, that a man might hold the legal relation of master under certain circumstances without sin. The institution was regarded by both as wicked, the difference being in the details. As which was right, and to what extent, the intelligent can judge for themselves; let hypocrites remain hypocrites.

Both were good men, desiring to do the greatest possible good.

On the question of slavery there was a marked difference. One thought, the more severe the agitation, the better; the other, that the agitation would do no good, but harm. Here was the opportunity for the springing up of a feeling that would materially affect fraternal relations. Slavery caused the division of the Methodist Episcopal Church, and the attempt to divide the national union; and that attempt led to emancipation, and has led to the presentation and discussion of the Bill of Rights now before the Congress of the nation. Mr. Scott was a warm-hearted, energetic man, and a popular preacher of the gospel of God, our Saviour. Bishop Hedding was one of the fathers of the New England Conference, always true to the Church, and affectionate to his brethren. Peace to their memory. Heaven bless the Church with a good man in days to come.

TWO BIRDS WITH ONE SHOT.

I remember once, when quite young, going out with my gun to spend an hour in the "dine old forest aisles" hunting. It was Spring time, and the crows were especially troublesome to the farmers. The crow is a cunning bird, and quite difficult to kill. With care I had gained a good position for a shot at a single crow, sitting upon the limb of a tall hemlock, but beyond it sat another. By changing my place a little I could bring both birds in range, and so kill the "two with one shot."

But I was discovered, and both crows flew away. By grasping after too much, I lost all success. This refusing to act, because it does not promise all our ambitions longings hope for, meets oftentimes with merited loss. Many a young minister refuses a good and suitable field of labor, where abundant success awaits him, because in the range of his vision there is a chance to "kill two birds with one shot"—a larger field, better pay, and a higher reputation. But stepping beyond his depth, or tasking either intellectual or executive ability to meet current expectation, he speedily collapses; and losing all game, sinks really below deserved merit. The first chance in the order of providence, when taken, is a sure stepping stone to higher fortune.

There are also men of genius, who have such an over estimate of their ability that they cannot preach to small companies. They cannot waste their strength, nor "sweeten on the desert air." It is too much to ask them to "give a portion to seven and also to eight." They will not fire at a single crow. It would be a useless waste of powder. Instead of returning with the spoils of victory from their hunting excursions, they are empty handed. They aim at "killing two birds with one shot," but get nothing—not a single trophy for the Master. They "desire the day of small things," and however splendid their gifts or talents, God does not entrust them with the honor of success. Victory waits upon the banners of those who leave no post unsubdued; who condense to the minute, as well as more important duties of life. If "unfaithful in that

which is least, who would entrust" with greater responsibilities?

So, many a Sabbath-school teacher refuses to instruct a small class, upon the plea that his or her time is too precious to waste upon so few, forgetting that this, perhaps, is just the opportunity for applying truth, as Nathan did to David, "Thou art the man;" and thus winning a soul to Christ. And so refusing to shoot "at a single crow," a precious opportunity is lost; and the privilege of adding a star to the crown on the Redeemer's brow, or a gem to his own crown of rejoicing, is gone forever. Do work in Christ's vineyard, however small the field. The Church oftentimes do the same foolish things, refusing to shoot unless we can kill two birds at once. We refuse the dime for God's great enterprises, because we cannot give the dollar. We lose sight of our connection with the world's conquest, because we cannot do some great thing by which personal exaltation shall be achieved.

We refuse to bear testimony for Christ, in a single word, because we cannot make an eloquent speech, or utter "the most eloquent prayer ever offered to a Boston audience." The sublimest testimony I ever heard, or rather saw, was when a dumb man stood up, and held up his hand for Christ. Christ speaks to us in the simplest words; and true eloquence is the presentation of the great truths of revelation, in terms comprehensible by all, from the fervor of an experienced heart. Let us not neglect present opportunity for future and better chances; for the present, and the future to, may both fail. Use the first opening promptly, and each succeeding one, as it comes; and so success will crown our efforts, and we shall hear from the Master, "well done."

In attempting too much we may fail in all, and then a rascally crown will be ours; and in the day of Christ's wants He will find in us "nothing but leaves." Our doom will be terrible: "Let no fruit grow on thee henceforth;" and immediately the tree was withered—"dried up from the roots."

M. D.

CERTIFICATE OF MEMBERSHIP.
BY REV. L. D. WATSON, B. D.

Please to allow me to cast a ray of light upon the mind of Rev. James Roscoe Day. In his article in the last *Herald*, he finds fault with the sentence, "this certifies that A has been an acceptable member;" he would make it read, "is accepted." Now, it is exactly correct as it stands in the book. The use of the present perfect tense implies that the member stands clear, up to the time of writing the certificate, but not after. Every grammarian knows that the present perfect tense comes up to any given present point of time. Bullion says, "the present perfect tense represents an action as finished at the present time;" and this is exactly the correct idea, for a person ceases to be a member as soon as he receives a letter. If the certificate should say, "is an acceptable member," this would imply that the person is a member after the certificate is given, which is not the case. While the person holds a certificate he is not a member of any Church, and no ecclesiastical authority on earth can arrest him, whatever his conduct may be. Mr. Day says, "as we understand the Discipline, they are amenable to the Church dismissing them until they receive a letter." This is not correct. They are not responsible to any Church while they hold the letter; but when they unite with another Church, that Church holds them responsible for their conduct from the time they received the letter. See last Discipline, Appendix, Sec. 6.

There is another error in the article. Mr. Day intimates that a person may be expelled after he has received a certificate. This is impossible. A person cannot be expelled from a Church when he is not a member. It is not true that "we have a system by which we may be a member of the Methodist Church and never answer to a single obligation—which by which they may retain their membership, and openly practice sins and misdemeanors, as many boasting do." I think, if Mr. Day reads this article thus far, he will see that the example to which he refers is not "a member of the Methodist Episcopal Church by certificate." He states that "they might complain to the Church from which he came," and properly replies, "but little good in that." Surely no good in that, for that Church has no control over him whatever.

Now, if we are asked What is the status of a person holding a certificate? we answer, he is a member potentially; that is to say, he has the privilege of joining the Church at any time without serving a probation. The only condition of becoming a member is to hand in his letter. It seems to me that our law is a little defective. The Church giving the letter ought to have power to arrest the person while holding the certificate, and there ought to be a time when the validity of a certificate should expire by limitation.

Rochester, N. Y., April 6, 1874.

THE MIDLAND SOUTH.

I write from a table-land, that is almost as little known to the readers of *ZION'S HERALD* as the great central table-land of Africa—East Tennessee. The South they know, and the Southwest, and the Southeast, and the Border; but the interior is to them a region unknown. Permit me through the *HERALD*, whose voice is heard here, but who hears no voice from us, to give a little information regarding this *terra incognita*.

East Tennessee is a vast basin, ex-

tending southwesterly in a diagonal direction from Virginia to Alabama and Georgia, and from the summits of the Alleghanies, which separate it from North Carolina, to the Cumberland Mountains. Its width between the bases of these mountains is about fifty-five miles in the upper part, and thirty-five at the lower end. This valley is traversed by many ridges, some of which rise almost to mountains, so that to cross it is rather an unpleasant work, while to pass through it lengthwise is easy. One railroad runs the entire length; but none has yet been able to reach its borders on either side, though several have made the attempt.

The soil is mostly clay, a considerable part of which is red, producing good crops of wheat and corn and hay, but rather hard to till. The farmers, for the most part, cultivate moderate-sized farms, and were never large slave-owners.

During the war East Tennessee was the stronghold of southern Unionism, and now it is as strongly Republican as almost any portion of the North. The old Methodist Church has secured a firmer hold here among the whites than anywhere else south of Mason and Dixon's Line, except about Baltimore and Washington. The Holston Conference has about twenty-three and a half thousand members, of whom more than four-fifths are white inhabitants of East Tennessee. The only college that our Church has in the South, which has ever graduated a class, is located here—the East Tennessee Wesleyan University. But I may speak of that at another time.

Let us return to the physical condition of the country, to which I proposed confining this letter. East Tennessee abounds in two minerals, which are at the same time the roughest and the richest in the world—iron and coal. Both the Alleghany and the Cumberland mountains furnish iron in inexhaustible quantities, and the latter

highest point reached by the mercury was 92 deg., and the lowest 6 deg., the range being but 86 deg., which is much less than in any part of the North. The prevailing winds are from the southwest, which makes them somewhat damp.

The temperature for the present winter has been unusually mild. Up to the present date the thermometer has not fallen lower than 14 deg. above zero; and it has not fallen below 25 deg. more than ten times this winter. A jasmine bush has been in blossom in the garden of a neighbor ever since about the first of January, and now other flowers are coming out. Frogs have been peeping occasionally for the past three or four weeks. Plowing has not been suspended more than a few days at a time, and then rather from wet than from cold. Snow has covered the ground about twice, and then only for a day or two. A Bostonian, who has just left my house, and of whom I shall say more at another time, says the weather reminds him of a New England April. I have seen Aprils in New England, and I might even say Mays, that were less mild and pleasant than any month this winter. So much for our physical geography; next time our anthropology.

Athens, Tenn., Feb. 6, 1874.

SOUTH KANSAS CONFERENCE.

This Conference met for its first session at Fort Scott, in the southeast corner of the State, Bishop Andrews presiding. The General Conference last year divided the Kansas Conference into two Conferences. The south half is not so large as the north, in point of numbers. There are four districts, and about eighty appointments. The country is much of it undeveloped, and the struggling people are working in struggling Churches, aided by struggling pastors. But all of this hard work will meet its reward.

There is steady improvement in all parts. The aggregate of income the past year has been 1,424 probationers, and 1,712 members. Surprising work was reported in many of the circuits and stations.

In Kansas, Methodism has to compete with other denominations more sharply than in the western States settled before the railroads were built. Towns that invite the Presbyterians, Congregationalists, and other sects, spring up almost in a day, and while the itinerancy meets, as in other States, the wants of country districts, the settled ministry of other denominations, in these large towns, can equal us in the noble strife for souls. We welcome them. The principal thing is to get men to be Christians. It is to the praise of Jesus that denominational lines here are not closely drawn. If the western men are more active and earnest than eastern men, no doubt they are also more catholic. The work is broadening. Rev. J. McQuiston reported on his district an increase of nine circuits. Other districts enlarged their borders.

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The scenery is varied, nowhere monotonous; and all along the eastern border it is unexcelled in sublimity, the mountains rising in many cases to a great height. Safford, in his *Geology of Tennessee*, gives the names of twenty-two peaks and knobs that exceed 6,000 feet, the highest being 6,660. The Cumberland Mountains, or rather plateau, rise at points to just about the half above the height, the highest peak being 3,370 feet. The celebrated Lookout Mountain, one of the outlying ridges of this plateau, is at its northern extremity, near Chattanooga, where the battle above the clouds was fought, 2,150 feet above the sea. The whole of East Tennessee (with the exception of the small tract in the southeast, whose waters flow into Georgia) is drained by the Tennessee River and its tributaries—the Holston (which is really the Upper Tennessee) and the Clinch coming in from Virginia, the French Broad and Little Tennessee, and Hiwassee from North Carolina, though the latter rises in Georgia.

There are but two towns that can lay claim to the title of cities—Knoxville in the central part, and Chattanooga in the extreme south. Each of these has a population of from 10,000 to 12,000, and both are growing rapidly. Besides these, the largest towns have a population ranging from 1,000 to 1,500, all lying along the railroad. They are Bristol (partly in Virginia and partly in Tennessee), Jonesboro', Greenville (the home of Andrew Johnson), and Morristown, above Knoxville; and Athens and Cleveland below.

Last, but not least, the climate of East Tennessee. This is proverbially healthful and invigorating and pleasant. Don't understand by this that the people never die nor are sick, or that it is never too warm nor too cold. All these ills, and every other to which flesh is heir, have been entailed upon us as well as on others, but we think, in somewhat less measure. Let me give some statistics. I have before me a summary of the "weather report" for 1873, just made by Prof. Payne, of the East Tennessee University.

The mean of temperature for the entire year, was, at 6 o'clock A. M., 50.8 deg.; at 2 P. M., 63.9 deg.; at 9 P. M., 54.8 deg.; and the mean of these, as will be seen, is 56.6 deg.—the average height of the thermometer for the year. This is just about the average, which is given by Prof. Safford, is 57 deg. Let me be a little more particular, and give the mean for each month: January, 54.3; February, 41.2; March, 44.2; April, 56.8; May, 68.9; June, 74.3; July, 76.2; August, 75.3; September, 68.6; October, 58.1; November, 44.5; December, 42.2. The

BAXTER AND JUDGE JEFFRIES.

Macaulay says: "When the trial came on, a crowd of those who loved and honored Baxter filled the court. Two Whig barristers of great note, Pollexfen and Wallop, appeared for the defendant. Pollexfen had scarce begun his address to the jury, when the Chief Justice broke forth: 'Pollexfen, I know you well. I will set a mark upon you. You are the patron of the faction. This is an old rogue, a schismatic knave, a hypocritical villain. He hates the liturgy. He would have nothing but long-winded cant without book'; and then his lordship turned up his eyes, clasped his hands, and began to sing through his nose, in imitation of what he supposed to be Baxter's style of praying: 'Lord, we are Thy people, Thy peculiar people, The dear people.' Pollexfen gently reminded the Court that his late Majesty had thought Baxter worthy of a bishopric.

"And what ailed the old blockhead, then," cried Jeffries, "that he did not take it?" His fury now rose to madness. He called Baxter a dog, and swore that it would be no more than justice to whip such a villain through the whole city. Baxter himself attempted to put in a word, but the Chief Justice drowned all expostulation in a torrent of ribaldry and invective, mingled with scraps of Hudibras. "My Lord," said the old man, "I have been much blamed by Dissenters for speaking so freely of Bishops!" cried the Judge. "Baxter for Bishops!" cried the Judge.

Athens, Tenn., Feb. 6, 1874.

BE ALWAYS WITH ME.

BY L. C. TULLOCK.

The Christian World.

MISSIONARY DEPARTMENT.

REV. R. W. ALLEN, EDITOR.

"All the earth shall be filled with the glory of the Lord." — NUM. xiv. 21.

CHRISTIANITY IN INDIA.—Twenty-three European, and ten American missionary societies are now laboring in India. The progress of Christianity in that country for a few years past, and its prospective triumphs, will be seen in the following statements:

"It appears that the increase of Protestant Christians in the whole of India, during the last ten years, has been from 138,731 to 221,161, or 85,430, which is at the rate of 61 per cent. Considering the several provinces, we find that the increase in Bengal has been more than 100 per cent., while the communicants have increased near 200 per cent. In the Northwestern Provinces the Christian community has nearly doubled; in Oudh, it has increased at the rate of 175 per cent.; in the Punjab, 64 per cent.; in Central India, nearly 400 per cent.; and in Bombay, 64 per cent. The greatest aggregate increase in all India has been in the Madras Presidency, where there are 160,955 Christians, in contrast with 110,787 ten years ago. In Burmah, the Christian community has continued almost stationary; the numbers being 59,366 in 1861, and 62,729 in 1871.

"The rate of increase of native Christians from 1850 to 1861 was about 53 per cent. A comparison of this rate with that between 1861 and 1871 shows an increasing rate of augmentation. On the supposition that a uniform rate of increase of 61 per cent. should continue until the year 1901, the number of Christians at that date would amount to nearly a million. Fifty years later, it would be upwards of eleven millions, and fifty years later still, or in A. D. 2001, it would amount to 188,000,000. It is, however, needless to state, that such calculations hardly come within the bounds of probability. Unforeseen obstacles might intervene, on the one hand; while, on the other, a sudden and general movement of the people in favor of Christianity might at any time take place."

ROMANISM AT ITS OLD WORK.—The following items have been sent to the Mission Room:

"CITY OF MEXICO, via HAVANA, March 10.—A fearful outrage was perpetrated by a mob at Ahalulco, in the State of Jalisco, last Sunday. In the morning a priest delivered an incendiary sermon, in the course of which he advocated the extermination of the Protestants. This so excited his hearers that a mob gathered in the evening, and proceeded to the house of Rev. John Storr, a Congregational minister, sent out by the Boston Board of Foreign Missions. With cries of "long live the priests," they broke into the house, and, seizing the clergyman, smashed his head to a jelly, and chopped his body to pieces. They afterward sacked the house and carried off many valuable articles.

"After much delay the riot was suppressed by the local authorities. The government has sent a detachment of troops to the place. A rigid investigation has been set on foot, and orders have been issued for the arrest of all priests in Ahalulco and the neighboring town of Teshitan.

"We learn from the *Alta California*, that Rev. John L. Stephens, a graduate of the Pacific Theological Seminary, and missionary to Guadalajara, Mexico, was assassinated in Acapulco on March 2, and his body horribly mutilated."

ITALY.—Superintendent Vernon says:

"Our cause has encountered malignant and persistent opposition; our faith and practice have been most strenuously libeled; our meetings have been violently disturbed, our laborers repeatedly stoned, and we have been ejected from our homes for our faith's sake. But, despite it all, God has led us forward with ever-increasing success and hope. And now in ten different places in Italy the Methodist Episcopal Church is preaching the gospel of Christ, and has besides two colporteurs abroad in the high-ways and market-places, like forerunners in the wilderness, disseminating the long-prohibited word of life, and heralding the coming kingdom."

REV. WILLIAM TAYLOR MOVING ON THE ENEMIES' WORKS.—He writes from Madras, India:

"We shall have a grand work in Madras. Over twenty saved the first week, and a great awakening among the people. Many Hindus are attending my services. Brother Fox organized a Methodist Episcopal Church in Karachee, the port of entry to 'Scinde,' that vast country west of the Indus. We sent a church of fifty converted soldiers from Poonaah Karachee by transfer of fifty-sixth Regiment. Brother Fox went and organized the church—was absent three weeks. Brother Seale, a local preacher, has gone to push the battle."

WHAT HAS GOD BROUGHT?—For twenty-five years Judson seemed to labor in Burmah in vain. During this time but few of the heathen had been converted, and the Buddhists looked upon the missionary movement with contempt. The change in the scene is thus admirably described in the *Illustrated Missionary News*:

"Then God raised up a chosen instrument, and began a mighty work. A Karen slave, a rude, stupid, uneducated man, of ungovernable passions, which had stained him with the blood

of more than thirty murders, received the truth, and forthwith began to proclaim it to his despised and down-trodden nation, the Karen. These seemed a people prepared by the Lord, and had long waited for 'white teachers from the West, with the book of God in their hands.' Kothabu and Boardman, and afterwards Judson, went amongst them, preaching Jesus. Thousands of Karen were converted, and became, in spite of Burman persecution, consistent Christians. Then, in the providence of God, war broke out, and resulted in the annexation of Southern Burmah to our empire. Hither the persecuted Karen flock, and put themselves under British protection and Christian instruction. 'Where are the teachers?' is their great cry. Missions and missionaries multiply; hundreds are converted and baptized; native pastors are raised up by God in large numbers; and schools for training such are established by the native Churches. The Karen nation has already yielded its hundred thousand willing learners; and the only limit to the ingathering seems to be the want of men to undertake the work. One of their own evangelists says, 'the records of every month are enough to awaken songs of praise to the God of missions in the bosom of the most slumbering Church.'

QUESTIONS.—Do you pray every day for the conversion of the heathen? Do you give liberally for the missionary cause? Do you read missionary intelligence? Do you attend the monthly missionary concert?

TEMPERANCE.

THE DEACON'S FALL AND REFORMATION.

The early history of the total abstinence reformation there lived a good deacon in the writer's native town, who, like many of those times, could not be persuaded to believe that obligation to society, or his duty as a Christian, demanded the signature to a total abstinence pledge on his part. It might be well for persons in danger of becoming intemperate; but there was no necessity in his case. He was, of course, a temperance man; but having been trained by a good father, who considered it a duty incumbent upon himself and all others sustaining such a relationship, to make ample provisions for the comfort of their families and guests, even to a full stock of nice home-made cider, and thus give relish to social enjoyment, the son was satisfied to follow in the footsteps of his respected sire, of whose good sense and piety he could entertain no doubt. In vain were arguments adduced to secure his name and hearty co-operation, even when his children and dearest friends were among the leaders in the new movement. He rejoiced to see some good accomplished. That intemperate men were rescued, he did not doubt. And he had reason to believe that the only rule for them was the rule they wished to have him adopt. Time passed on, and with its passing days and years the deacon continued the use of his cider, which, on some special occasions, was not in its simple state, resulting from fermentation, but was prepared by boiling down so thoroughly that four gallons would be reduced to one. Not aware of the fact that the habit of being sick was growing upon him, and that something stronger than boiled cider was demanded to meet the craving in his nature, he was suddenly aroused by a most unsightly and disgraceful occurrence.

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of Church to forgive him? Although not of his "faith and order," a man who had his confidence was consulted—not exclusively in consideration of the fact that they were personal friends, but because he occupied a prominent place in the community as a highly respectable citizen.

It was affecting to see that man, past middle life, who had been wont to hold up his head in society, taking an active interest in the social, educational and religious interests of the times, as he approached his neighbor with downcast look and tearful eye, teachable, and subdued. The great question was, "how can I make preparation? I am ready for the pledge; I am willing to do anything." True to his word, he made a clean breast of the matter; and the Church forgave him; the community expressed their regrets and assured him of their sympathy and confidence. Thus his valuable services were secured to the temperance cause, and remained in the Church. Years of increasing devotion passed away, and the redeemed man departed this life as the good man only dies. J. F. S.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

April 20, 1874.

FLOUR—Superfine, \$0.50 @ 60c; extra, \$0.50 @ 60c; Michigan, \$0.50 @ 55c; St. Louis, \$0.50 @ 55c; New York, \$0.50 @ 55c; Old, 00 @ 60c.

OATS—6@ 60c; Bushel, \$1.25 per bushel.

SHOOTS—\$0.75 per 50 lbs. ton.

FINE FEED—\$27.00 per 300 lbs. ton.

RED TOP—\$0.50 @ 43c per sack; H. I. Bent, \$0.00 @ 32c per bushel; Clover, 10% @ 11c per lb.

LIPPER—\$0.50 @ 60c @ 60c per lb.

BUTTER—35 @ 38c.

CHEESE—Factory, \$0.15.

EGGS—15 @ 15 cents per dozen.

HAY—New Mixed and Yellow, \$6 @ 5c; Old, 00 @ 6c.

BEANS—Extra, \$0.15; Peas, \$0.20; medium, \$0.15 to 2.00 per bushel.

POULTRY—16 @ 20 cents per lb.

TURKEYS—50 @ 60c; Bushel, \$1.25 per bushel.

DRESSED ANTS—50 @ 12c; Bushel, \$1.25.

CARROTS—60c @ 60c; per peck.

CHAMBERS—\$10.00 per 1400 lbs. bbl.

ONIONS—\$0.50 @ 55c per lb.

MUSHROOMS—\$0.50 @ 55c per lb.

BEEF SUGAR—\$0.50 @ 60c per lb.

ASPARAGUS—\$2.00 @ 4.00 per doz. bunches.

REMARKS.—Butter, market, dull, and prices range some three cents lower. Eggs also very dull. Vegetables move steady. Maple Sugar has dropped several cents during the past week. Prices firm at quotations.

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For ladies and gentlemen, a boarding school to prepare for college, business, teaching, or the student to select any three subjects as pay board, fuel, washing and common English for the first year, \$100, beginning March 1st. Address for catalogues.

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368 N.Y.

New England Conservatory of Music

BOSTON MUSIC HALL.

39 STATE STREET, BOSTON.

THE SUNDAY SCHOOL.

Second Quarter.
Berean Lesson Series, May 3d.
Lesson V. Leviticus viii. 27, 35.
BY L. D. BARROWS, D. D.

THE FIVE OFFERINGS.

37 This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

38 Which the LORD commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

After the setting up and dedication of the Tabernacle, the various offerings constituting the system of worship in the Jewish Church are in this book of Leviticus provided for. Moses, as an extraordinary messenger, derived his authority for this emblematic system of worship directly from God, with no mediator between them.

Meat offering, says Dr. Clarke, means "to rest, or settle after toil. It generally consisted of things without life, such as green ears of corn, full ears of corn, flour, oil, frankincense, and may be as having its name from that rest from labor and toil which a man had when the fruits of autumn were brought in, etc., or when, in consequence of obtaining any rest, ease, etc., a significant offering or sacrifice was made to God."

This offering of rest and thanksgiving was considered most holy, and was eaten only by the males, and not by them when under any criminal defilement. The meat offering of the priests was wholly burnt, because they were not to live of their own offerings, but those of the people, set apart for them (Lev. vi. 15). The priests offered this offering as initiatory to their office—an offering of consecration. Josephus says, the high priest offered this twice every day, at his own charges. So we see that of those whom God has advanced above their fellow creatures, more is expected and required. How sublimely proper the idea, in the abundance of rest, peace, and hope given us by our bountiful Father, flowing on ever, that we should often be found with our offerings of consecration and thanksgiving.

The *sin-offering* was for sin in general, and for all those who had missed their aim and gone astray, as the word implies. The offering was at once an acknowledgment of guilt, and of a firm purpose of the offender to return to God, the offended. This sacrifice was to be killed on the north side of the altar; and the priest who offered it for the sinner was, with his sons, or other priests, to eat the flesh of it, and thus they were represented as bearing the sins of the people, as explained in chapter five. The blood that happened to fall on the clothes was most carefully and reverently washed out, and the vessels in which it was boiled, if earthen, were broken. The defilement of sin is thus indicated, and the weakness of the sacrifice. The body of Christ, our great High Priest, was broken, while His blood cleanseth from all sin. By faith we eat of His broken body, and are washed in His blood. There is the shadow and the type—ours, the substance.

There was also the *sin-offering* of ignorance, which seems to have been appointed for presumptuous or heedless violations of God's law, particularly His law respecting worship. Sins of ignorance, so called, are not always without guilt. Ignorance, self-imposed, or needlessly retained, brings guilt, and needs a sacrifice and pardon. To choose darkness, involves all the guilt of extinguishing light.

The *trespass-offering* recognized the offerer as guilty, and the guilt was regarded as transferred to the animal offered up to God. This offering was subject to the same rules, substantially, as the *sin-offering*, which in many respects it resembled. Christ is said to have made his soul an offering for sin (Isa. lii. 10). When the blood and fat of the animal were offered the priests were to eat the flesh, the same as in the *sin-offering*. The flesh belonged to the priest that offered it. It seems that the offerer was to have no share himself in the *trespass-offering*, as he was to have in his peace-offering. Peace-offerings were made in thankfulness for mercy, and then a feast seemed more proper.

Of this *trespass-offering*, Bagster remarks: "It is remarkable that in this and the following verse, this offering is indifferently called *trespass-offering* and *sin-offering*; yet these differ in several respects. Sin-offerings were sometimes offered for the whole congregation; trespass-offerings never, but only for particular persons. Bullocks were sometimes used for sin-offerings, never for trespass-offerings. The blood of the sin-offerings was put on the horns of the altar, that of the *trespass-offering* was only sprinkled round the bottom of the altar. The *sin-offering* seems to have been for the expiation of offences committed in matters of religion, from a mistake or inadvertency respecting the law; but the *trespass-offering* was required for the casual deviation from the ritual law when well known, or for crimes of injustice to man."

This *trespass-offering* had respect to many offences: denying a trust, defrauding a partner, denoting a manifest wrong, deceiving in trade, retaining what was found making restitution, and even offering it for possible but unknown sins, showing us how careful and jealous God would have mankind of their whole conduct.

Offerings of consecration the priests partook of, and hence, as the word means, had their hands filled. Two

animals were offered; one was burnt entirely, the other was the portion of the priests who were consecrated to their divinely appointed work. Thus, says Dr. Clarke, the sacrifice was not only an atonement for sin, but also was a means of approach to, and a present for God. "Thus the priests were taught," says Ainsworth, "how, with all their strength and all their heart, they should give themselves unto the service of the Lord in His Church."

The *peace-offering* implied completeness or wholeness, supplying that which was lacking, or broken, namely, God's covenant. So that, after such an offering the sincere and conscientious mind had a right to consider that the breach was made up between God and it. To this doubtless the apostle alludes (Eph. 14-19): "He is our peace (or *peace-offering*) who has made both one, and broken down the middle wall; having abolished in His flesh the enmity," etc. These were voluntary oblations, either in return for blessings received, or in supplications for mercies desired. The offerer laid his hand upon the sacrifice, as in other cases, for all the forms of worship appointed by God begin with the confession of sins. We can approach God only as sinners, and as sinners only through faith in the great atonement. These *peace-offerings* were divided into three parts; first, to implore peace with God; the second was to be eaten by the offerer, as implying peace derived to his own conscience; and the third was to be given to the priest, as the mediator and peace-maker in this solemn transaction.

In this offering the people seem to have been left more to their own free-will, than in those requiring confession of sin. The truly penitent will need no command to offer praise. They are now, as they were then, ready, anxious to testify their joyful thanksgiving in a holy feast. So it was, then, if the offerer did not take care to have his offering eaten by himself, or his family, his friends, or the poor, within the time limited by the law, the sacrifice was not accounted to him. Mark well: all our acts of worship are spoiled if they do not conform strictly to all the spirit, design, and requirements, as shown by Him who has established them.

The eating of this sacrifice before the third day, lest it putrefy, is supposed to symbolize the resurrection of Christ over two days, that God's Holy One might not see corruption.

This whole system of Jewish worship was very elaborate, minute, expensive, and bloody. It was material, and visible, and came far short of the lofty and pure spirituality of Christianity. It was little more than a stepping-stone from heathenism to the blessed gospel. The semi-barbarism of that people and that age rendered it impossible that they should come suddenly and boldly from that midnight moral darkness to the full blaze of the Christian religion—wholly spiritual, which recognizes the kingdom of God only in the hearts of men. Let us bring our thank-offering, that we live after the smouldering fires of bloody altars have gone out, since, once for all, Christ has made a sacrifice of Himself when He suffered without the gate. So closed the Jewish ritual and its priesthood; so began the kingdom that "is not of this world," not consisting of meats and drinks, but is spirit and life.

ZION'S HERALD QUESTIONS,
Sunday, May 3.
From the Notes.

- What was the system of Jewish worship?
- How did it originate?
- What was the import of meat offering?
- Of what did it consist?
- On what occasion was it offered?
- What does Josephus say of this priestly offering?
- What rendered it so very proper?
- For what was the sin-offering?
- What part of it belonged to the priests?
- What about it indicated the defilement of sin, and the weakness of the sacrifice?
- What was the sin-offering of ignorance?
- Is the sin of ignorance without guilt?
- What was the import of the trespass-offering?
- What other offering did it most resemble?
- How does Bagster say it differed from sin-offering?
- What particular offenses was it offered for?
- What was the offering of consecration?
- What is Dr. Clarke's remark of it?
- What did the peace offering imply?
- In what sense is Christ our peace, or peace-offering?
- Into how many parts was this offering divided?
- Was this compulsory, as some other offerings?
- What rendered this offering null and void?
- What is said of this whole system of Jewish worship?
- How does Christian worship differ?
- Why was this ever adopted?

Fanaticism and deceit are strangely near relations to each other, and the deceiver is often the person first deceived, and the last who is aware of the imposture.—Froude.

HOW LONG WERE THE ISRAELITES IN EGYPT?

In the study of the International Biblical Series of Sunday-school lessons, we have just passed over that interesting portion of Holy Scriptures which refers to the sojourn of the Israelites in Egypt. While the subject is fresh in the minds of the scholar and teacher, it may not be out of place to review the method by which the period of time is found between the going down into Egypt of Jacob and his household, and the exodus of the Isracites, under the leadership of Moses.

In Gen. xii, 4, we learn that Abraham was 75 years old when he came by the call of God into Canaan. At this point of time the sojourning began.

At the end of 25 years, when Abraham was 100 years old, Isaac was born. Gen. xxii, 5. When Isaac was 60 years of age, Jacob was born. Gen. xxv, 26. We learn from Gen. xlvi, 9, that Jacob was 130 years old when he went into Egypt. Now, if we put these several sums together, we shall have the time between the call of Abraham and the going into Egypt. Thus 25 years, the time of Abraham in Canaan before the birth of Isaac, plus 60 years, the age of Isaac at the birth of Jacob, plus 130 years, the age of Jacob at the time of his going into Egypt, equal 215 years.

Now we will turn to Exodus xii, 40, where we learn that the sojourning of the children of Israel which dwelt in Egypt, was four hundred and thirty years.

"Sojourning;" that is, living in a country not their own, both in Canaan and in Egypt. But as we have found by the passages above referred to, 215 years had passed before the going into Egypt had commenced, or one half of the whole time; therefore the sojourn in Egypt was 215. This conclusion is sustained by the writings of St. Paul, who in the Epistle to the Galatians, iii, 17, says: "And this I say, that the covenant which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul."

The covenant referred to was that made to Abraham at his call from Haran into Canaan. And so definite was the time, that in Exodus xii, 41, we read, "And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." By this comparing of dates, ages, and promises, we have the exact length of time the posterity of Jacob were in Egypt, namely, 215.

There is another basis by which we learn the approximate time of Israel's stay in Egypt. In Gen. xv, 16, God promised Abraham his posterity should come out of the house of bondage in the fourth generation. In Exodus vi, 18, we find a family record of the family of Levi, one of the twelve sons of Jacob, who went into Egypt: Levi, his son Kohath, his son Amram, his son Moses. Thus Moses was "the fourth generation" from those who went into Egypt. I am particular to reach these conclusions from Scriptural authority, because some chronologists overlook the data of Holy Scripture, and allow to the sojourn in Egypt a very long period of time.

A German chronologist, by the name of Bunsen, maintains that the Israelites were in Egypt 1,434 years, a period of time, if beginning at the date of Jacob's going into Egypt, which would extend to a date some two hundred years after the prophecy of Malachi, thereby absorbing all of Jewish history from the time of Moses till within two hundred years of the coming of Christ. It is best to keep closely to the Word of God, and not suppose an unwarrantably long time in Egypt, so as to allow the natural increase of the seventy souls, to make the host which came out under Moses. The increase of the Israelites, while in Egypt, was evidently a supernatural increase.

WILLIAM JONES,
Pastor of M. E. Church.
Lyons, N. Y., April 7, 1874.

The Family.

THE SQUIRE OF WALTON HALL.

BY DANIEL WISE, D. D.

THE SPICY GROVES OF LA GABRIELLE—HUNTING FOR A TROPIC BIRD—A SCANTY OUTFIT.

Waterton was greatly pleased with the beautiful scenery of Cayenne. He says, "as you pass the islands, the stately hills on the main, ornamented with ever verdant foliage, show you that this is by far the sublimest scenery on the sea coast, from the Amazon to the Orinoco."

About a day's journey into the interior, he found a famous garden, called La Gabriele, in which was a grove of twenty-two thousand clove trees, in full bearing, besides fruit trees collected from all parts of the tropics. Speaking of the noble avenue of the choicest tropical fruit trees, which form a grand approach, three thousand feet long, to the buildings of this fairy-like garden, he says:—

"Should you chance to stray through it, after sunset, when the clove trees are in blossom, you would fancy yourself in the Italian groves, or near the banks of the Nile, where they were burning the finest incense as the queen of Egypt passed."

It was not only grand scenery, but the higher beauties of animated nature that our naturalist sought. Hence we find him speedily turning his back upon

"Federal according to Act of Congress in the year 1874, by Nelson & Phillips, in the office of the Librarian of Congress, Washington."

the spicy breezes of this lovely garden, and penetrating the mountain forests and the lowland swamps in pursuit of birds. In the former, he found in abundance the "cock of the rock," a bird about the size of a fan-tail pigeon, of a bright orange color, and his head ornamented with a superb double-feather crest, edged with purple. This is a silent bird, which passes its days in damp, gloomy places, that it quits at sunrise and sunset only, to procure food. Here, too, he found large numbers of what Buffon calls, the grand gourouche, a bird "not quite so large as the jackdaw, and entirely black, except under the throat, which is a glossy purple." Of course he secured specimens of these and other tropical beauties for his collection.

While in Cayenne, our painstaking naturalist made a perilous attempt to procure a specimen of that "solitary warbler over the deep," named Phaeon by the great Linnaeus, but popularly known as the Tropic bird. There is an island rock, called the Grand Constance, on the coast of Cayenne, about thirty-six miles from the shore, which "rises out of the ocean like an aquatic giant." This rock is the home of countless sea fowl. Report said that the Tropic bird had its nest and reared its young among the recesses of this barren isle, and Waterton resolved to visit it and test the truth of this opinion.

Accordingly, he set out at six o'clock one evening, in a canoe with seven negroes, expecting to get beyond the island of Cayenne, which lies near the continent, and out into the ocean by the next morning at day break. Soon after they started, a heavy rain began to fall. It continued nearly all night, thoroughly soaking our naturalist and all on board. It would have swamped the canoe, but for the constant labor of one of the negroes bailing out the water. As it was, he passed a very uncomfortable night.

The next morning brought him still greater discomfort. True, he was outside the island of Cayenne, but could make no progress towards the supposed home of the Tropic bird, because the ebbing tide left his canoe "high and dry upon an almost boundless mud flat." The scouring sun blazed fiercely upon him, and made the vast mud flat look like an immense mirror. It was very hard to endure the heat of such a day, in such a helpless condition. But he bore the trial patiently, amusing himself with the movements of the countless herons, spoonbills, scarlet curlews, and egrets which came to suck their food on the mud. He tells us, that he counted over "five hundred flamingoes ranged in a straight line," putting him in mind of "a file of soldiers in scarlet uniform."

At last the tedious hours were away, and he hoped the returning tide would enable him to pull out to the Tropic bird's supposed home. Alas, for his hope! It was the season of Spring tides, and the returning waters came with such turbulence as to convince both him and his crew that the canoe could not possibly cross them. Hence he reluctantly gave the word to return as soon as the flood tide floated his frail bark. Another long sleepless night of hardship followed. But he reached home at last, with such a swollen throat, that for three days he could scarcely swallow food of any kind. To his enthusiastic mind the worst feature of the case was his failure to reach the rock. He would have thought very lightly of even a more serious illness, could he have found the curious bird he sought. He would have waited for the neap tides, and tried again to reach the rock, but for the rare occasion of securing a passage to Paramaribo, the capital of Surinam, Dutch Guiana, in a ship which was about leaving Cayenne. In a subsequent chapter we shall see that he finally secured one of those wonderful birds, under very exciting circumstances.

This trip to Surinam was an afterthought. His original purpose was to go to Para, and thence up the Amazon to the Rio Negro, and across to the sources of the Essequibo. By this route he had expected to settle the vexed question of the existence of Lake Parima, beyond all further dispute, as well as to add numerous treasures to his bird and animal cabinets. But finding it difficult to reach Para, he changed his plan, sailed to Paramaribo, traversed the interior to the Coryntown, stopped awhile in New Amsterdam, and then proceeded to his old hunting grounds in his beloved Demerara.

Would you like to know how this wealthy Squire traveled on this and his other long forest journeys? Fancy, then, a man with a face burned to bronze under the rays of a tropical sun. A hat, a check shirt with a thin flannel waistcoat underneath, and a light pair of pantaloons, make up his entire stock of clothing for a trip. He is barefoot, but knows how to tread lightly, and to walk unboundedly on the rough ground and through the mangling briars. Another article in his outfit is a sheet, twelve feet long, ten wide, painted, and with loopholes. This, suspended between two trees in the form of a roof, will make his tent. Next, is a hammock, in which he expects to sleep. For fish and game he depends upon his trusty gun and the equally reliable shots of his Indian attendant's blow-pipe and poisoned arrows. For medical purposes, in case of sickness, he carries Peruvian bark, calomel, jalap, and a lancet. These were doubtful helps; but better than nothing. He always ate moderately, and never drank wine, spirits, or fermented liquors in any climate.

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Mrs. A. R. L.

SUCCESS OF GRANDMOTHERS.

"I don't wonder they say that grandmothers are not fit to bring up children!" said a grandmother in my hearing, the other day. "I find myself," said she, "relaxing my rules with these children," referring to her motherless grandchildren, who had fallen into her hands—"rules that I carried out very strictly with my own children."

"I yield to their pleas, I am afraid, sometimes, when I ought not. However, I would not allow them in anything that might do lasting injury to themselves or others, if I knew it to be so."

"After all," said she, "in reply to some mention I had made of facts, I do not wonder that people say their children are spoiled by the indulgence of their grandparents."

"Well," said I, "I don't think children are spoiled when their grandparents have the sole care of them, as you have. It is when government is divided that children are ruined; as in the case where there is a division in the government between the two parents. Come, let us see," said I; "let us reckon up all the children that we know, whose grandparents brought them up, and see how many good women and men came of them, and how many bad ones."

"The boys had all become noble men. More boys are made good by being trained with the hand of affection, than with defiant force—especially

THE HOUSEHOLD.

SUNDAY - MORNING.

BY CLARA J. LOOMIS.

O, blessings on the water sure!
Refreshing, cool, abundant, pure;
That cleanses from the grime, and soil,
And clinging trace of week-day toll;

I revel in the healthful food,
And think meanwhile of Jesus' blood
For mortal stains. [O, in His sight,
To-day may I be clean and white.

Before the looking-glass I stand;
A red brush long tresses through my hand;
The mirror, with no flaw nor crack,
A faithful copy answers back;

O, that I might without defect;
My Saviour's image thus reflect;
Not with distorted, fitful show,
But true enough for all to know.

quiet and unassuming, of him it may be
said —

"None knew him but to love him,
None named him but to praise."

EDWARD G. SAWYER.

E. S. ORNE died in Charlestown District, Boston, Feb. 7, 1874, aged 65 years.

Brother O., had been a faithful follower of the blessed Master for some twenty-five years, ever living his life uprightly day by day, and always ready to do what he could to promote the interests of the Church. His sickness was short, his death triumphant. He was deprived of his reason the most of the time, but when conscious was very happy and reconciled. He leaves a widow and four children. He leaves the peace of the gospel of Christ be with them.

SHERMAN STONE.

KIND WORDS.

Mrs. MARY G. WETHERBEE, relic of Jonathan Wetherbee, formerly of Dexter, Me., and mother of Rev. S. F. Wetherbee, of the Maine Conference, died in Harvard, March 26, 1874, aged 89 years and 2 months.

Soon after her marriage she removed from Massachusetts to Dexter, at that time almost an unbroken wilderness. Soon after, her husband, who was a strong Universalist, was suddenly converted under the labor of Rev. J. F. Newell, and joined the Methodist Episcopal Church, of which he continued a consistent member till his death, in 1860. She was at first bitterly opposed to this change in her husband, but his earnest, gentle piety deeply impressed her heart, and under the faithful labors of Rev. John Sawyer, a Congregationalist missionary at that time laboring in the wilds of Maine, she sought and found the Saviour, and became a member of the Congregational Church, and continued such till her death.

Possessing naturally much energy of character and great love for reading, her piety was active and intelligent; and among the poor, and at the bedside of the sick and dying, she did the work of the Master with a strong hand and gentle spirit. Her home was the resting-place of the weary minister, and many will recall with pleasure her abundant hospitality. The last twenty-five years of her life were years of suffering and privation. Crippled by a fall, she was deprived of the privileges of the sanctuary; then her sight failed, and for the last twelve years she has been entirely blind. But none of these things moved her. There was no murmuring word — no anxious fear; gentle, patient, trusting in Jesus, she waited her time. "Her hope held her like an anchor." Gently, sweetly, without a struggle, she passed to her rest.

Yours Truly, T. J. GARDINER, M.D.

Judging by our own experience whatever one makes of Perry Davis' Pain-Killer, will not recommend it widely as an unequalled, and valuable internal remedy for colds and various other complaints. —*Every Month.*

The efficacy of Perry Davis' world-renowned Pain-Killer is well known throughout that terrible scourge, the Asiatic cholera, has been amply attested by the most convincing authority. Perry Davis' Pain-Killer is also known as a valuable remedy for physical pain. In the compound of Perry Davis' Pain-Killer, the Pain-Killer is considered as the exclusive panacea, and it never deceives.

PERRY DAVIS' PAIN-KILLER is really a valuable medicament, and, unlike most of the articles of the day, is used by many physicians. It is particularly useful in those cases where physicians often have not, and, by keeping it at hand, families often save the expense of sending out to midwives, etc. A bottle should be kept in every house." *Boston Traveller.*

Now give the "hearing ear," I pray,
For what the good man has to say;
Give the appreciative mind,
Swift to discern, and sure to find
Kernels of truth, and seeds of good
Presented for the spirit's food;

And may this Sabbath morn draw me
Solemnly, sweetly, nearer Thee.

HINTS FOR HOUSEKEEPERS.

NUMBER FIVE.

BY MRS. T. B. BARRINGER.

o, for money! money! the house-keeper cries, as she looks at her white parlor walls, and compares them, mentally, with the picture-covered ones of her neighbor. O, for money! she says, as she sees the bare mantel, and remembers the lovely vases she priced a week ago; and worse than all, it is for money she cries, when with a sinking heart, she is obliged to look at the fast decreasing and almost empty larder. In the latter case money is a necessity; but if one has ingenuity and taste, a very little money will go a great ways towards supplying the first needs, or luxuries, as perhaps some would style them.

Did you ever see a crystallized cross, and did you wonder how it was made? I dare say you thought it came from the show window of some store, and asked no question. It is a beautiful mantel ornament, and can be made for a mere song. First, get John or James to make a wooden cross, not more than eight inches high, with a standard to it, of course. Wind this with bleached woolen yarn. Get a pound of alum, put it into a tin basin, set it on the stove, and add water enough gradually to dissolve nearly all of it. There must be water enough in the basin to cover the cross, and the alum must not all be dissolved, so you can judge how much you will need. If it is strong as usual, a pound will be a great sufficiency. When the water is ready, and only lukewarm, lay the cross in, face downwards, and keep it under water (being careful that it does not touch the bottom or sides) by laying two forks across it, or any weight that will not sink it. Let it remain for two days; then take it out, and if every spot is not covered with crystallized alum (it probably will be, if the directions are closely followed), prepare more alum and water, and repeat the process, taking care that the water is a little cooler (not cold) the second time than the first. Old soiled vases, wound with woolen yarn, and prepared in the same way, will be joy to your eyes for a long time afterwards.

Again. Spatter work pictures are quite as cheap, and very pretty, only they must have good frames, or they are spoilt. Get the thickest kind of Bristol board, cut it into the desired shape and size, and tack it to a pine board. Then, for one style, cut out the letters, C-A-S-T T-H-Y, and pin them on, near the top of the paper, in rainbow shape; then cut an anchor of paper, and pin it under the letters in the centre of the paper; then cut the letters, I-N H-E-A-V-E-N, and pin them under the anchor, in a reversed rainbow.

After this is done, get a fresh vine, some branches, ferns, or leaves, and place them on the paper, either forming a wreath around the rest, or irregularly, with the vine twining around the anchor, being careful to put a pin through each leaf, thus fastening it securely to the board. When everything is ready, get a fine tooth comb (not too fine however) a tooth brush, and some black ink. Hold the comb over the paper, dip the brush in the ink, and rub it back and forth over it. You will see how it operates, and can shade it to suit yourself. Let it dry, and then remove the two hundred pins, the letters, etc., and you will have the motto,

"Cast thy anchor in heaven," in the shape of a lovely picture. A cross pinned in the centre, with a wreath of ferns and rose leaves around it, is beautiful. When you have made one, your fancy will suggest many different styles. A piece of spatter work is

L.B.

1874.

L.B.

